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We may be permitted to state that the views of our contributors and correspondents do not necessarily reflect the policy of the Wednesday Review.

EDITORIAL NOTES.

We heartily congratulate Mrs. Besant on her dawning sense of proportion. It is, no doubt, hazardous to say in her case that the dawn heralds a glorious day. But we trust it will last decently long. It is an agreeable surprise to find Mrs. Besant's name among those who have seceded form the Madras Provincial Congress Committee. We are told that one of the reasons for the secession is, that in spite of earnest exhortations to the contrary, the Committee has resolved to address demands on behalf of India to the President of the Peace Conference without reference to the British Government and in so doing the political future of India will be imperilled. It will be interesting to follow the psychology of Mrs. Besant's transition from the time when she vehemently defended the action of Dr. Subramanya Iyer in sending an appeal to President Wilson entrusting it to the care of two American citizens who did not certainly go to Washington *via* London or even Calcutta to her seceding from the Congress Committee on the ground that no appeal should be made direct even to the President of the Peace Conference. Addressing an appeal to the President of the Peace Conference which includes British representatives, Indians and Englishmen, will strike one as a far-less objectionable procedure than smuggling a letter to the President of the United States without the knowledge of the British authorities. Evidently in Mrs. Besant's mathematics the greater does not include the less. Barring the inconsistency of it, her secession and the reasons she gives for it, mark, that is if they are earnest, a returning sense of proportion, which has been absent from her political doings all these years. Another discovery which she has made is, that the amenities of public life and the decencies of controversy are disregarded not only in public gatherings, but in meetings of the Committee as well. It is a wonder why it took Mrs. Besaut so long to make this discovery. It is now a long number of year since these virtues disappeared from Indian public life and who can say that Mrs. Besant's exuberant political activities have not been in some measure responsible for this deplorable lack of amenities and decorum. If only Mrs. Besant had reminded herself of the wise saying 'Do unto others as you would be done by', she would not have had to mourn for the decadence of Madras public life in such pathetic accents.

As we anticipated the passive resistance movement is slowly fizzling out. As has happened before the movement has not spread beyond Mr. Gandhi and this is perhaps another instance of a movement being composed of one inivdual and one only. Those who expressed at first their approbation of the movement and profuse admiration of Mr. Gandhi as the leader are inventing safeguards and excuses which

will entail no sacrifice on them in taking the vow of passive resistance. Many have sworn not to obey the Rowlatt Acts if passed and that means nothing practically. It is an assurance from them that they will obey the law to the letter. If they take good care not to commit any act which would bring them within the pale of the Rowlatt legislation, their passive resistance to it conveys no meaning at all, and if they committed an offence against it they will not be allowed to resist it. Some others have vowed that they will passively resist other laws by disobeying them. But they are only awaiting the report of a committee which is going to be appointed, we do not know when, to know what those laws may be which have to be disobeyed. So that those who have taken the vow with or without reservations do not know what they are about and yet a great lot of fuss is being made over the movement as if it meant anything in particular. Mr. Gandhi has arrived at Madras to spread his campaign. But it will be pretty disconcerting to him to know that simultaneously with his arrival an influentially signed manifesto has been issued disapproving passive resistance. We may promise therefore Mr. Gandhi a quiet holiday at the capital of the southern presidency. And there does not appear to be any stir in the other parts of the country either. We are really sorry that Mr. Gandhi is wasting his time and energy on spreading a movement which won't spread, at any rate with as much ease as in South Africa and his Madras friends are adepts in whittling down the vow of passive resistance to the proportions of a small and innocuous joke.

The decision of the Government of India to republish the Seditious Document Bill as amended in the Select Committee for public criticism and the assurance that the bill will be considered in the light of the criticism that may be offered, will be generally welcomed except perhaps by the small section who may feel disappointed at the thought that they have lost thereby a good opportunity of keeping up an artificial agitation against the bill. It is not a rare experience in the history of Indian politics for the last some years that the irreconcilables feel disappointed at any action of the Government which would reconcile their critics. These agitators will find their game gone if a reconciliation is effected and the public mind is satisfied. It is a fact that the annulment of the Bengal partition and the introduction of Minto-Morley Reforms, did not check anarchy, thus disproving the contention of certain politicians that administrative reform is the panacea for all crimes political and other. They are never weary of saying that repressive legislation will not put down crime but only such a change in the administration as would place all power in their hands and of their friends, can. The experience in the past has demonstrated beyond a doubt how faulty is the analysis and how uncertain the remedy which the agitators prescribe. But this is by the way. As we have said the decision of the Government to republish the bill will be widely welcomed and will give the public an opportunity of bringing to the notice of the Government the objectionable features in the bill which need reconsideration. The Government now go before the country with their hands considerably strengthened as the report of the Select Committee virtually accepts the principle of the Bill and the need of legislation. The rest is only a matter of detail and we dare say when the bill comes up again for consideration before the Council its passage will be much easier than it might have been now.

Some important decisions were arrived at by the Conference on the high prices of food-stuffs which had been sitting at Madras. Before we enter into a detailed criticism of the resolutions passed at the Conference it will be well to remind the Government that the resolutions and any action that the Government might take on them, would be a dead-letter if there was no regular check to see if the orders of the Government are properly obeyed. Mr. Armitage did well in bringing to the notice of the Conference that the control hitherto exercised has been absolutely nominal and there was nobody to check the accounts of the licensees. We may refer in passing to the orders of the Government that in all areas stocks of food-stuffs should be reported to the local authorities. We find that these reports are being prepared and sent as a matter of routine and we suspect that they lead to no result. We are afraid that these reports are woefully defective and the time involved in preparing them is so much waste. One reason why not much care is shown in preparing them is that no action seems to be taken on them and no check is exercised over the holding of stocks. We draw the attention of the Government to this matter, as we appreciate the intentions of the Government in calling for these returns and our complaint is that they do not seem to do any good to the starving populace. Coming now to the resolutions of the Conference we see that it is recommended that municipal councils and taluk boards be authorised by Government to undertake the purchase of delta rice at cost price, the financing to be arranged through banks if necessary. We understand the difficulty of the Government in giving loans to local bodies for the purchase of food-stuffs to be sold at a fixed price to the people and if we remember right, Sir Alexander Cardew printed out at the last meeting of the Legislative Council that the rules did not permit of such loans being given. If the difficulty is merely technical it may easily be got over by obtaining the necessary authority from the Government of India. We suppose a like difficulty exists in local bodies borrowing money from the banks for the purpose recommended by the Conference. They will in turn require the sanction of the Government, but we think the Government would be prepared to accord it.

It may not be possible for the local bodies to arrange for the sale of food-stuffs directly by them, but they

may issue licenses to selected merchants to open depots and sell paddy etc. at prices to be fixed by the local bodies in accordance with local conditions and needs. We do not think that the local bodies will grudge to take upon themselves this task though it may tax their time and energy to a great extent but the situation has become so critical that the local bodies cannot very well shirk a repponsibility which is undoubtedly theirs. From the discussions at the Conference it would seem that there was a general demand for increase of licences to importers on the ground that if licences be extended and there was a large number of importers to compete there would be a fall in price. But Sir Alexander Cardew is of another view and he thinks that if the object of those who advocated the increase of licences was to reduce the price of rice to consumers the easiest way was to control price and that could be dore more easily by restricting the number of importers. This is one of those instances in which much might be said on both sidse. The main thing is whether the licences are increased or not to keep a vigilant eye on the licencees and to see to it that they scrupulously carry out the conditions of the licence. There was some discussion on its practicability or otherwise and it was pointed out by some that if retail prices were controlled it may lead to a cessation of imports. The Hon'ble Mr. Buckley argued that if prices were controlled and merchants refused to sell at that price the Government would have to commandeer rice and sell it throughout the whole province which in his opinion was a very difficult undertaking. We do not deny it is difficult, but surely it is not impossible and consideriug the sore straits to which the general population is put the Government ought not to shirk the task as difficult. If, as was suggested at the Conference local bodies are authorised to purchase food-stuffs in bulk and control the retail prices much of the difficulty which Mr. Buckley foresees will disappear. The discussion ended in the Conference coming to the opinion that control of retailed prices in the moffussil was impracticable. It is easy to imagine that if the Conference had been held in any moffusil centre, the conclusion world have been just the opposite. It will depend upon who is in the Conference and where it is held. We do not know how if the control of prices is practicable in such a large city as Madras, where checking is more difficult, it can be impracticable in the mofussial. The logic is not clear. And the only reason for the strange decision of the Conference is that it was held at Madras and composed of the residents of Madras with an exception or two. We do not quarrel with the Madras Conference for its decision in this respect but we should ask the Government to empower the district authorities to sell food-stuffs at fixed prices and to give all facilities to them to import the necessary quantity from outside districts. Anyway action is imperative and urgent and must be taken by the Government if they are in earnest in relieving a situation which is growing more and more serious every day.

One feature of interest in the administration reports of the United Provinces of Agra and Oudh is generally the reference to literature and the press. From the report for 1917—18 it would seem that book-making as Washington Irving would call it was not affected by economic stress and high prices. Especially political pamphleteers were busy and what with Home Rule and the war there could have been no lack of material for the compiling of books. There was noticeable a serious vein in the literary activity of the Provinces as there was not much of fiction writing and though the number under the head was 158 there was none that deserves mention. Poetry does not flourish in the Provinces and we are told that it is mostly the work of indifferent rhymsters upon common-places themes. Literally, perhaps, in the United Provinces there is only lisping in numbers. The reference to religious works is not more complimentary and the report speaks of them as being as usual remarkable for their quantity than their quality. It will be interesting to know what qualitative standard test has been adopted by the United Provinces Government. The reason given for the low quality of work is, that an unscientific spirit and a partisan temper still mar the work of scholars whose erudition would, otherwise, be entitled to respect. It is the bane of scholers all the world over, we fancy and the trait is not peculiar to those of the United Provinces. Religious books are especially poleomical in their character and the religious writer is generally on the war path against all religions expect his own. He considers it an act of great religious merit not so much to prove the soundness of his own religion as to make out that other religions are unsound. It is encouraging to know that amongst all this din of politics there are writers who turn their attention to social reform. It is said in the report that though there are some champions of the purdah system the trend of public opinion is the other way about. It is not surprising to read that political literature is rather destructive than constructive. The reason for it is not difficult to seek. Construction is rather an uninteresting task and if you want to write a spicy book which will sell, you have to set about demolishing somebody or something. What can be more easy than to write a book, demolishing the bureaucracy. We dare say there are other themes which are equally handy for producing sensational books. These was an increase in the total number of newspapers and periodicals. There were no printing presses which closed or which did not open owing to the demand of security, which does not show that the Press Act is operating heavily against enterprising journalists. On the other hand the demand of a security by the Government is the best luck which can befall a newspaper and it springs into great popularity the moment a security is demanded of it. So that we may not be wrong in cmcluding that the Press Act is more of a boon to journalists of a certain type than a drag and a hardship which it is generally represented to be.

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AN INTERESTING DISCUSSION ON INDIAN REFORM.

MR. S. S. THORBURN's paper, 'India—a democracy', which evoked such virulent criticism in the Home Rule Press, because he told the truth that at present every community in India prefers British to Home Rule—what it knows and trusts to what it does not know and fears, led to an interesting discussion at the East India Association on the Indian problem. The discussion shows the trend of informed British public opinion on the subject of Indian reform and we shall refer to it briefly here. It is well to give the reader a gist of what Mr. Thorburn had to say on the Indian problems. Although his paper was styled 'India—a democracy' it was largely taken up with a detailed criticism of the Montagu-Chelmsford scheme. In fact, it is not possible just now to discuss any Indian question without a reference directly or indirectly to the proposals contained in the joint report. Mr. Thorburn's position is, that the proposals are in the main premature and, if given effect to, will undermine British authority in India, which is so essential for the preservation of peace and order in the country. The one characteristic feature of the Montagu-Chelmsford scheme is, that the spirit underlying the scheme is quite unexceptionable, but every detail of it is open to grave objection, not so much on the ground of its impracticability as on the unwarranted assumption of the authors, that the conditions which alone can contribute to the successful working of the scheme, are in existence or at any rate are in the making, which is not a fact. Mr. Thorburn's paper, though a severe condemnation of the scheme, contains much that is worthy of attention by the British Parliament and those who may be ultimately responsible for the introduction of far-reaching changes in the administrative polity of India. The only observation in Mr. Thorburn's paper to which we can take exception is when he says that Mr. Montagu's intelligentsia which is assumed to heartily endorse the scheme of his reforms, is composed of 'brainy Hindus, in search of livelihoods, commensurate with their own estimates of their qualifications, disapppointed and progressing lawyers, newspaper men and students, office-seekers plus a few patriots of real culture'. This definition of Mr. Montagu's intelligentsia is defective in two respects. One is, that it does not contain patriots of real culture for the very obvious reason that vociferous patriotism and culture seldom go together. The so-called patriots are almost invariably men of no culture whose one object in life is to kick up as much dust as possible at any given place in any given time. Indians of real culture never care to shout out their political opinions from the housetops. Another objection to Mr. Thorburn's definition is that that the classes who comprise Mr. Montagu's intelligentsia represent a very small minority of the educated classes, though exceedingly vocal as they have been rightly defined. It is necessary to understand that there is a large class of men imbued with a great love for their country and high culture who feel that the proposals as they are in the joint-report take no note of the difficulties of the situation and gaily assume the existence of materials for the rearing of an imposing political structure, which are not there. It is not right to say that the intelligentsia is synonymous with the educated classes, a great majority of whom will not favour any scheme of reform which is calculated to strike at the root of the British rule in India. For the rest we are in entire accord with the views of Mr. Thorburn. The discussion that followed the reading of his paper shows with a few exceptions that the more thoughtful section of the British public, is not enamoured of the Montagu-Chelmsford dispensation Sir Guilford Molesworth, one of the speakers, discountenanced even the least attempt at introducing democratic institutions in India. His main contention was that democracy in England was not a success and he instanced the unpreparedness of the country in the first months of the war with Germany, was due to the predominance of the democratic element. Sir Guilford quoted with evident approval a saying of Pitt that 'democracy is not the government of the few by the many, but the many by the few. The few who are thus raised to power are the most dangerous and worthless of the community.' Whatever the effect of democratic rule in England, we do not hesitate to say that Pitt's words will prove only too true, if, for instance, the ministerial system of administering what are called transferred subjects, on which unfortunately Mr. Montagu and Lord Chelmsford seem to have set their hearts, is adopted here. Mr. Pennington whose knowledge of Indian conditions is much more profound and intimate than Mr. Montagu's or any other ardent reformer was right in inferring that the majority of people in Madras objected to the scheme as much as Mr. Thorburn did. Another speaker whose views deserve attention was Col. Yate who wanted to see that the pledge contained in the declaration of August 20th, 1917, was given effect to but with the safeguard insisted upon by Mr. Thorburn that the process of advancement towards self-government must be by gradual

evolution. There will be general agreement with Col. Yate's contention that the main objection to Montagu Chelmsford scheme was that it aimed at building self-government in India from the top, while the right process would be the other way about. Except a few speakers who somehow or other felt that they must put in a good word for Mr. Montague for his pains, the majority of those who took part in the discussion generally endorsed the position taken up by Mr Thorburn in his paper and there can be no doubt that such discussions if more often got up by the East India Association willl greatly help Parliament in arriving at correct conclusion on the problems of Indian administration.

RUSSIAN LIFE AND LITERATURE.

By Mr. S. Rama Rao.

Few people have understood the real genius of the Russian Nation. Most of us have taken our Russia from William LeQueux's novels—a Russia of knouts and barbarity and horrors. The writer of the present article has met at College Russian students and various revolutionary noblemen and gentlemen of Russia who have known the inside and out of the Russian bureaucracy.

After all the position in Russia has never been as bad as it has been portrayed to foreigners. Pre-war Russian, as portrayed by the writers of that time is a land of scarcity. Maxim Gorky makes one of his characters who is in love with a "woman of the town," who has given herself to a nobleman say, "God, are these nobles even to pollute the stream of love?"

From such ideas we may readily see the motives which brought out the brutality of the writings of Dostyevsky and in a later age of Gorkey.

Russian literature has always been born of the conflict between noble and serf, between bureaucrat and liberal. This is the song which Poushkin and Lardmentoff have sung. This sinister aspect of the Russian nature is one which has impressed most foreigners who have met the people of that great race from time to time.

Horace Walpole records that when Peter the Great visited England in the Caroline period, he and his Court shocked the nobles of England by the way in which they fouled the palaces which were then assigned to them.

To-day Russia still remains an enigma. To the average pre-war Englishman Russia is a land of the knouts and barbarity. To the average Englishman of to-day Russia is the head quarters of Bolshevism.

To understand the Russian mentality one must realise to some extent the rather brutal proverb "scratch the Russian and you find the Tartar.' Under the suave ultra-civilised nobles of Petersburg (we are talking of pre-revolution days) we find his ancestor the Don Cossack. The civilisation which blooms—or bloomed in the Nevsky Prospect is a spurious one. Russia has always been eastern. Till recently its ruling classes were only able to escape from the prevailing barbarism of ideas by using the French language as a medium of expression, very much as the *literati* of this country find English necessary escape from the deadness of Hindu ideals. The revolution in Russian ideas, from the barbarity of Peter the Great's days to modernism did not begin as might have been imagined with the common people. On the contrary, as in the case of the French Revolution, it began with the nobles, who after the Crimean War, were for the first time brought in touch with the civilisation of Western Europe. It was these gentlemen, Officers of the Guard and nobles who opened the revolutionary campaign in Russia "building greater than they knew;" very much perhaps as the decadent nobles of the French Court encouraged Rousseau and Voltaire. These men took life seriously; they were not revolutionaries, their aims were philanthropic and educational. But a reactionary Government hanged their leaders and threw the rest of the party into open or overt revolution. This was the beginning of what is called Russian anarchism. Some other classes, the petty nobles, the *Dvorynaik* and the meddle-classes joined the revolutionary movement, while the manumitation of the Serfs placed yet another class open to the new ideas. This policy of Nicholas's successor readily led to the rise of revolutionory ideas among the lower classes, and it is from these conditions that we must trace the beginning of *Bolshevism*.

To return to the question of Russian literature, from the point of view of the class who like most of the readers of this journal can appreciate Western literature through tho medium of the English language, the obvious writers are Tolstoy, Gorkey and Dostievsky. Count Lyor Nicolaieff Tolstoy, the best known so far as English readers are concerned, of Russian writers is the apostle of the "bloodless revolution." Tolstoy is a Christian socialist. He bases his ideas on the "Sermon on the Mount.". When the soldiers of Pilate beset Christ God, the Scriptures report him to have said to one of his followers who would have defended. 'Draw not the sword, for those that draw the sword shall be slain by the sword." And on this Tolstoy bases a doctrine of non-resistance which includes *inter alia* the abolition of standing armies, of police, of jails—and, in short, a sort of "happy Christian family" inconceivable in this world.

When on the contrary we turn to Maxim Gorky we find an apostle of a vigorous realism which even the most liberal of English translators is at times forced to bowdlerise. Gorky is an apostle of "Red Revolution." He sings the idea of

> The good old rule, the simple plan
> That he must take who has the power
> And he must keep who can.

Bolshevim, red in tooth and nail, we find in Gorkey's novels, but it is not the bolshevism of Zederblum, Braunstein and company (alias Lenin, Trostsky and their friends). This at least, anarchis-

tic it may be, is robust and free from external financial stimulus.

Between these two writers, perhaps the extremes of Russian mentality we have Fedor Dostievsky whom undoubtedly in spite of his genius Dr. Max Nordeau or Lombroso, would have classed as a subject for their alienistic research. "Crime and Punishment" is undoubtedly more readily classifiable under the head of "morbid psychology" than of literature, but as reflecting a certain aspect of Russian life it is worthy of being read.

A well-known doctor not without vogue in India once in conversation with the writer described Mr. W. H. Mallock's novel "Aa Immortal Soul" as a "Study in alienism". The same criticism applies alike to the writings of Gorky, his successor Gorgol, and to the extreme to Dostoiensky. On the other hand, one may find the purest idealism in the earlier writings, *par example* of even so decadent a cynic as Lermontore. Here is a translation (we quote from a work of Hon'ble Maurice Baring) of one of his verses:—

And you, the proud and shamless progeny
Of fathers famous for their infamy,
You, who with servile heel have trampled down
The fragments of great names laid low by chance,
You, hungry crowd that swarms about the throne,
Butchers of freedom, and genius, and glory,
You hide behind the shelter of the law,
Before you, right and justice must be dumb!
But, parasites of vice, there's God's assize;
There is an awful court of law that waits.
You cannot reach it with the sound of gold;
It knows your thoughts beforehand and your [deeds;
And vainly you shall call the lying witness;
That shall not help you any more;
And not with all the filth of all your gore
Shall you wash out the poet's righteous blood.

But such a mental view-point can hardly be regarded as typical of Young Russia. Gorky, whose latest exposition of Russian thought was recently telegraphed to us by Reuter is a more typical example.

To the reader then of such Russian literature as is available through the medium of English translations we recommend a study of these three writers,— Tolstoy, philosopher and saint; Gorky, man of the world and dreamer, and Dostievsky. We can hardly conclude this paper on Russian literature and character better than in the words of Baring. He writes:—

"If you take as ingredients Peter the Great, Dostoyevsky's Mioyshkin—the idiot, the pure fool who is wiser than the wise—and the hero of Gogol's *Revisor*, Hlestyakov the liar and wind-bag, you can, I think, out of these elements, reconstitute any Russian who has ever lived. That is to say, you will find that every single Russian is compounded either of one or more of these elements.'

"For instance, mix Peter the Great with a sufficient dose of Hlestyakov, and you get Boris Godunov and Bakunin; leave the Peter the Great element unmixed, and you get Bazarov, and many of Gorky's heroes; mix it slightly with Hlestyakov, and you get Lermontov; let the Hlestyakov element predominate, and you get Griboyedov's Molchain; let the Mwyarkin element predominate, with a dose of Hlestyakov, and you get Father Gapon; let it predominate without the dose of Hlestyakov, and you get Oblomov; mix it with a dose of Peter the Great, you get Herzen, Chatsky; and so on. Mix all the elements equally, and you get Onegin, the average man.. I do not mean that there are necessarily all these elements in every Russian, but that you will meet with no Russian in whom there is not to be found either one or more than one of them."

CONSISTENCY.

By 'Workman.'

The world is indebted to the Scientists, who having made a special Study, assist the workers in deciding on policy; and help responsible managers in judging expediency and practicability of suggestions. But to acquire knowledge on a special line, and to know how to use it for general purposes, is not given to every Scientist.

To judge how far, and in what way, personal views can be pushed against managers responsible to many workers for policy and ordered progress, constitutes tact; and often shows whether conduct is inspired by a desire to acknowledge a leader, or to supercede him in his responsibilities without Authority.

The mass is most concerned to know that Responsibility for the direction of its work is definitely fixed, and changes in officials are made under regular procedure; while alterations in plans and methods of working are effected with deliberation, and a full knowledge of the circumstances.

In mass movements so regulated, the pace must necessarily be slow. Changes cannot be safely made except by initiative or sanction from single centres of control, in charge of Experts for the business of arranging the details, and being responsible for carrying them out. In world mass movements these Centres are the pivots of the business Administration of States, where all information is focussed and whence all Authority is dispensed. Whatever the form of Government, the Central offices and officials to work them are indispensable. Suspension of action of the offices means interruption of Government, a contingency to be avoided at all costs. To be consistent, no Subject can dream of action at variance with custom and the law of the State, except by the permission of the Government willing to take the responsibility; while no Goverenment should fail, in considering all public suggestions, with a view to offering its advice.

The Governments of States have thrust on them, whether they will or no, the conduct, not only of Domestic concerns, but the duty also of keeping a watch on Foreign policy and the action of other States. The heads and Members of Governments

consequently require intellects and business capacities of the highest order, and to be moved by Sympathy, but one which does not descend to folly in matters of Justice.

When we think of all this, we may sympathise with, and help Authority, placed in positions where it is impossible to satisfy all the conflicting claims of hosts of petitioners clamoring to be heard.

If this is so in Domestic matters, who that is sane would flout their Governments charged with defending the States from all kinds of destructive influences;—Seditions Briberies, Intrigues, Trade and Commercial competitions, machinations of Foreign Bullies, and the wiles of seductive Touts and Preachers aiming at the overthrow of Domestic rule, and hoping to thrive by creating discord and even war!

Though every orator who gets up to preach does not do so with sinister motives, the fact that many do, and tempt the ignorant to commit lawless acts while even the righteous minded man is not always sound in his theories, it makes irresponsible haranguing of crowds a risky proceeding, to be distinctly discouraged.

However clever the speaker may be the authorities are bound to be on the alert to prevent mistakes and misunderstandings, and Government motives being misrepresented.

Mistrusted persons, and others who might be in league with enemies, are the fell destroyers of all domestic felicity. No Government can exist which does not protect itself again such marplots.

In providing Councils where Truth may be elicited in public, a Government does all that is needed to inform the masses; while the Scientists expound Principles in the Press, and aid both Government and People.

If what is stated above is correct, then Peoples are more interested in hearing what Governments have to say than listening to unauthorised agitators having their own axes to grind; most of them speaking with extremely limited information, whereas Governments are the centres of all information, officials being always ready to adopt suggestions, as far as they are practicable applied to Domestic, but also International, business; two things that cannot be dissociated in determining action.

To show the inconsistency of propaganda sometimes set on foot both in and out of season, we have only to observe the disregard of war conditions when hostile agitations are set on foot that distinctly weaken the Home Government, and at the same time vastly strengthen the diabolical machinations of Enemies.

Home-rule is put forward as being something superior for India, where Local social traditions are more, acceptable as guides than western practice. Yet what do we see. A talented Indian gets up and recommends passive resistance on European models, to a measure safeguarding the Realm against Foreign intrigues accompanied by Briberies and seditions!

It is an established axiom of International Economics, for which Great Britain and the Allies have been fighting against Prussianism, that States are to be protected against agression by armed force or uncontrolled economic penetration. Yet at the same time a claim is made that Indians are to be permitted to invade all States and Colonies without let, hinderance, discremination, or passports.

However powerful a protecting Empire or Federation might be, the meddling of the Central Authorities with the economics, work, and responsibilities, of the separate States, would be eminently unpractical, and the fact is proved by the downfall of the German Empire.

Not only did the Empire meddle with the entire economic development of all its own States, but by insidious means it extended the penetration into all the States of the World, through Spies and Trade Touts, manoeuvring to overthrow Local Government everywhere.

If we are to stop this kind of Strategy and odious Tactics, every Local Government must hold its own against unauthorised intruders and sedition mongers, and make short work with politial meddlers and destroyers of work organisations designed for Co-operative effort.

The Co-operative systems that work best are those best developed locally on the responsibility of Local Governments. All else is unsettling and confusing; and the unauthorised dealings of Members of the British Parliament in Foreign affairs, in supercession of the Constitutional Authorities acting in concert makes the confusion doubt and unrest a source of peril to all concerned. It is the very negation of business Principles.

For it paralyses the system of working that the Organisation provides for, intended to ensure stability progress. Either the system requires changing, or the working to be made to harmonise with the System.

If we in India think Peace and Progress are likely to result from mass agitations intended to raise party strife any where as a means of asserting Truth about things and people, a perussl of *'Indian Problems'* by a Bengali gentleman, Mr. S. M. Mitra (1908, John Murray) might show us the real facts, ascertained by a patient study of the subject. How easy it is for masses to be misled by the peripatetic stum orator is well known. Mr. Mitra shows that this marplot is not suffered in the Native States, ruled by 600 Princes over 3/7th of the Indian Peninsula; and deportations are a part of the common policy for preserving the peace.

If Systems require alteration they must evidently be altered through the medium of responsible governments; and by the assistance of men versed in the art of indroducing changes, taking responsible office with Governments, and their Bureaus.

The inconsistency of trying to work Indian systems by English practice or *vice versa* without reconciling ideals, is sufficiently obvious. Mr. Mitra concludes his book by remarking that the Co-operation of England and India constitutes a Divine Union. we may expect it to be a happy union, if both work to a true and Godly 'World-Policy'.

Probably the happiest inspiration for evolving such a world policy arose when the India Office and the war Councils in England both got the highest class Indian element infused in them. For though it is true that Indian Economics and Foreign Trade benefit by the association therewith of Englishmen, it is certain that British Imperialism will also benefit by adopting some of India's experience in Government!

SELECTIONS.

THE STRANGE ADVENTURE OF A SPORTSMAN.

THE following weird experience told by H. J. Snow, F. R. G. S. in his book *In Forbidden Seas*:- (Edward Arnold), is probably unknown to many who are interested readers of matters psychic but are unacquainted with the literature of sport. For me the story is of peculiar interest in that my father, as a young man, passed several months hunting the sea-otter † in company with Captain Snow, and is able to testify to the latter's exceptional nerve and level-headedness, so that one feels that the story coming from such a source springs from no over-heated imagination nor from grounds so slender as to be little more than a fantastic idea embroidered to suit a graphic recital. In particular, my father remembers one incident—that of the overtaking of their small schooner by a typnoon in the Straits of Tsugaru, between the islands of Yezo and Nipon. While my father and the Japanese crew were on deck the whole night, expecting each moment that the vessel would be capsized, Captain Snow chose the very height of the storm as the moment in which to retire below for his night's rest—which he apparently obtained—with a remark to the effect that things were "sure to be all right"—an incident which certainly seems to show plainly how little of the excitable or nervous went to his composition! The setting of his strange story is the Kuril Islands where the schooner had called in for wood and water, and I give it here in his own words:—

"We anchored in Ottomai Bay in Littlo Kuril Strait.‡ On the way in one of my hunters told me he had been there the previous autumn, and found a Japanese living alone in a *yurt*, which he had built amongst some sand-dunes on the upper part of the beach. Before coming to anchor we saw the *yurt*, but no sign of any human being. It was late in the afternoon of June 25, too late to start wood and watering, so we had an early meal, and then three hunters and myself went ashore. We landed near the *yurt*, it being but a few yards above high-water level. It was constructed in the usual way, half underground, with a main apartment and a lobby, as described in the first part of this book, but without bunk-like recesses at the sides. Against the door, which opened outwards from the lobby, were placed, in a leaning position, several pieces of wood, evidently to keep it closed and prevent any animals getting inside, although a bear, had one been in the vicinity, would have made short work of the flimsy obstruction. We came to the conclusion that the owner was absent, and had probably gone over to the next island, where Lieutenant Gunji and his party were located.

"Opening up the place, we examined the interior. In the lobby we found tubs of water, rice, and other Japanese food, and cooking utensils. The main room was entered through a narrow opening from the lobby. Here we found clothing, books, Japanese plates and cups, a thermometer, barometer, rifle, ammunition and various other things. It was very dark inside, light only coming in through the opening into the lobby. We left everything as it was and went outside. One of my hunters had a notion to go back for another look round. Presently he called out: 'Oh, here he is, dead!' I went in and found the hunter had struck a match, and discovered the dead man lying under some Japanese *futon* (wadded quilts) in the darkest corner of the room. There were no signs of discoloration or decomposition, and not the slightest odour from the dead body. On the face and forehead, on examining it closely with a lighted match, I noticed a slight mould much resembling the bloom on fresh ripe fruit. On leaving the *yurt*, I saw my boat-steerer, Reilly, an Irishman, pulling towards us. I told my hunter to say nothing of what he had discovered—Reilly would be sure to want to see what was inside—and we would await developments. Sure enough, the first thing Reilly did was to go into the *yurt*, while we remained outside listening. He had a habit of talking to himself, and we heard him say: 'Hullo, here's a d—d fine rifle; I'll ask the "old man" to let me take it. Darned good pair of rubber boots, too!' He then brought them out, and asked me if he might take them on board. I refused, and told him to leave everything as it was. He took them back, and we heard him say: Books and bottles and a good pair of red blankets.' Then there was a shout, and he rushed from the place with his hair on end, crying out: 'Holy Jesus! there's a dead man in the bed! We could not help roaring with laughter at the comical figure he cut. It appears, in feeling around in the dark corner, he had put his hands on the dead man's legs. Nothing would induce Reilly to go into the *yurt* again.

"Believing Lieutenant Gunji and his people to be still on the next island, Shumshir, I made up my mind to go over to their settlement the next morning, after laying in a supply of wood and water, and report what we had found. We finished our work early and then had breakfast, after which I went on deck to take a boat and pull up to the settlement on the other island, about three or four miles away. On

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looking in that direction I saw a boat coming towards us. As it came alongside I was hailed in English by Gunji himself. Inviting him on board, and giving him something to eat, drink, and smoke, I informed him of our discovery. He said he knew of it, having been over here at the beginining of March, when they found the dead body. They had not buried it, because Japanese regulations and customs connected with such matters were very strict. The man was a sort of rival of his, an advocate for bringing back the Kurilsky Ainu to their old homes, and had been endeavouring to find the best location for them while studying the fauna, flora, geology, and meteorology of the islands. Gunji himself was opposed to his scheme, and intended settling the islands with Japanese. He said they had visited the deceased in the autumn, and asked him to spend the winter in their settlement, but he had refused, preferring to be alone where he was. He was a Greek Church Christian, and knew Russian, having been educated by priests of the Russian Church in Japan. Gunji said a Government steamer was expected from Nemuro in about a month's time, on board which would be some police officers, who would investigate the affair and bury the man. He attributed the extraordinary state of preservation of the body to the coolness and purity of the air.

"At this time Gunji and his party had been about fifteen months on the islands. Whilst his boat was alongside, his men were throwing over fiishing lines, although no fish were to be found there. We had a lot of cod and halibut on board, caught just outside the strait the day before. Seeing these, Gunji asked where we caught them, as he said his people were running short of food and could catch no fish. This surprised me, as showing a great want of enterprise and energy on their part, as the waters round their island simply teemed with fish, halibut and cod especially. All that was necessary was to go out into rather deeper water in the winter and spring months. I indicated the localities to him, and presenting him with two or three dozen cod-fish and a few stores, bade him good-bye. Whe then got under way and left. Since than I believe cod-fishing has been one of the principal occupations of his settlers. *The Occult Review.*

SOCIAL LIFE IN THE POURANIC AGE.

In many parts of Bengal, Brahmans do all the acts of cultivation, such as sowing, weeding' hoeing, and reaping, but draw the line at ploughing or tilling the soil with their own hands. They are justified in their abstinence by the Siva Purana, where such a Brahman is called a Sudra. In the same passage an envious and malicious Brahman is also called a Sudra, but that being a mental state not as easily capable of detection as ploughing, there is no bar to persons of such a disposition passing themselves off as Brahmans in these days. The Skanda Purana gives the story of a Brahman farmer named Govinda who was devoted to his fields and used to tend cattle assisted by cowherds. Ploughing Brahmans are now common all over India, from the Simla hills down to Ceylon. Readers of Hunter's *Orissa* will find a graphic account of these degraded Brahmans in chapter v. Vol. I, of that book. "Nothing can be further from our ordinary conception of Brahman," says Dr. Hunter, "than these half-naked peasants [of Orissa] struggling along under their basket of yams and with a filthy little Brahmanical thread over their shoulder." Dr. Hunter accounts for their origin by supposing that in their long struggle with the Kshattriyas the Brahmans sought alliance with the aboriginal tribes, and that such alliances ended in some cases in an amalgamation, more or less complete, of the two races. Dr. Hunter's opinion, that the Brahmins are not an ethnic entity but are composed of two diverse strands, would find support from the 'acute rivalry' between Vishwamitra and Vasistha of which the Puranas speak and from the calling in of aboriginal tribes like the Sakas, Yavanas, Palhavas, Mlecchas, and Barbaras (barbarians) by the latter to assist him in his fight with Vishwamitra, of which a graphic account is to be found in the Ramayana. The legend of King Vena, who proved so obnoxious to the Brahmans with his heretical doctrines that they killed him by vigorously rubbing his person, from which act King Prithu, as well as the aboriginal race of Nishadas were born, also suggests a conflict between the two higher castes in which the Brahmans would seem to have been assisted by the aboriginal races. Parashurama is said to have rid the earth twenty-one times of Kshattriyas, whom the Bhagabata Purana stigmatises in this connection as seceders from the Vedic path, anxious to suffer the tortures of hell, and thorns on earth. His murderous activities, more congenial to Kshattriyas, and the mystery of Viswamitra's elevation to the Brahminic order are thus explained in the Puranas: The Brahmin sage Richika gave a pudding to his wife, daughter of King Gadhi (and therefore a Kshattriya by blood), and another to his mother-in-law, promising that the former would beget a son with preeminently Brahminic virtues like himself, and the latter one with war-like attributes natural to Kshattriyas. By mistake each are the wrong pudding, and hence the queen gave birth to Vishwamitra and her daughter begot Jamadagni, the father of Parashurama.

From the Manusamhita we learn that Brahmins in those days used to be degraded into Sudras and *vice versa*, and that the same rule applied to Kshattriyas and Vaisyas. The Brahma Burana gives full particulars of the causes which led to the degradation of Brahmins into Kshattriyas and Sudras and

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vice versa. The Puranas afford many examples of this elevation and degradation of castes. Vishwamitra is the best example of a Kshattriya becoming a Brahmin. The Manusamhita says that he attained Brahmanhood by his *Benoy*, which is explained by the commentator Kullukabhatta to mean observance of the laws of omission and commission laid down by the Shastras. But the Vaya Purana mentions the names of many other well known kings of the solar and lunar dynasties who attained Brahminhood by practising religious austerities. What is more remarkable still, we find from the Puranas that several well-known Brahmin sages, the progenitors of the premier caste, whose names figure among the more prominent Vedic Rishis and the *gotras* and *pravaras* of the modern Brahmins, are themselves descended from Kshattriya Kings of the solar and lunar race, *e.g.* Harita, Angirasa, Garga, Mudgala, Kanva, Yajnavalkya and others. It may be mentioned in this connection that the ancestry of the Kuru-Pandava kings as given in the Mahabharata and the Puranas shows that they could hardly boast of a flawless pedigree, and had many blots on their escutcheon, though descent from these great Kings of the lunar race in now regarded as a passport to immediate distinction. Budha was an illegitimate son, being raised on the wife of Brihaspati, the preceptor of the gods, by Chandra, the moon-god from whom the lunar Kings trace their descent. Budha's grandson begot Nahusa on Urvashi the celestial courtesan. His son Jajati married, in the form known as Pratiloma (against the grain), Devajani, the daughter of the Brahmin Sukracharya, the preceptor of the Asuras, and at the same time carried on a secret union with Sarmistha the daughter of the Asura King Vrishaparva, from whom the great Puru was born. Lower down in the geneological tree Dushyanta married Sakuntala, daughter of the courtesan Menaka and the heroine of Kalidasas' immortal drama. The immediate ancestors of the Kouravas and the Pandavas were Dhritarastra and Pandu, begotten by the great sage Vyasa (himself the son of an equally renowned sage Parasara by a maiden fisher-woman subsequently married to King Santanu) on the widow of his half-brother Vichitravirjya in order to save the race from extinction, the pious Vidura, who plays the role of Cassandra in the Mahabharata, being similarly begotten by him on a slave-girl. The Pandavas themselves, named after Pandu though they be, were, as is well known, only his putative sons. The famous Dhanwantari of the lunar race, founder of the Ayurveda, from whom the Vaidyas of Bengal trace their descent, is the grandfather of Bhargabhumi among whose descendants are to be found men of all the four castes. Another Kshattriya of the same race, Gritsamada, was the forefather of Sounaka, from whom also all the four castes are descended. From yet another well-known scion of the lunar race, Medhatithi, the commentator of the Rig Veda, sprang the Kanwayana sect of Brahmins. King Bharata the son of Dushyanta, adopted the Brahman Bitatha Bharadwaja, son of Brihaspati by his elder brother's wife Mamata, who was thus reduced, as the Vayu Purana says, to Kshattriyahood; and from this family sprang both Brahmins and Kshattriyas, some of whom are named in the Puranas. The Matsya Purana mentions as many as ninety-two Rishis belonging to the three higher castes, who occupied the proud position of being *mantra* makers. But we know that some of those who enjoyed that distinction originally belonged to the Sudra caste, and were subsequently given *brevet* rank as Brahmins, as for instance Kakshibana who was begotten on a salve woman of King Vali by the sage Dirghatama, but attained the rank of Brahmin by his religious austerities and is even named among the Vedic Rishis. Ajamira, son of King Hasti' the founder of Hastinapur, had three wives, Nalini, Keshini and Dhumini; through the first of them, the Brahmins of the Moudgalya sect trace their descent; from the second, the Kanthayana Brahmins are derived; and from the third, sprang the great Kuru-Pandava dynasty of kings. In several of the Puranas we find that Prishadhra, one of the sons of Vaivaswata Manu and brother of the great Ikshaku, the founder of the Solar dynasty, was degraded into a Sudra, and Nabhags, grandson of Manu by another son Nedista, was degraded into a Vaisya; and the Garuda Purana recards a similar fate in the case of Dharstaka, garndson of Manu by yet another son Dhrisri. In the Harivansa we find that the sons of Nabhaga were again elevated to the Brahmanical fold of Kings' Bitahabya and Vishwamitra, and of a Chandala named Matanga, whose story is also to be found in the Anusanaparva of the Mahahbarata. An honest fowler named Satyatapa was raised to the rank of a Rishi by the sage of Naradha. On hisexpressing a doubt as to the validity of the permission granted him to study the Vedas, Narada said! 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